Schifferus--106 E-S (1930-1931) 1935.1936 SF24 Uru SF24

Caranga--
Chipaya

/377 cont./

Heated by the alcohol, some Indians danced distractedly across the village streets. These were the only manifestations which I observed during this festival.

Pagan-Christian Practices to Obtain Rain.

At the end of January, as the sky remained implacably blue, the Čipaya feared a drought and the destruction of their pastures. After general deliberation they decided to have recourse to public prayers. These were made by all the children, who were obliged to fast during the morning and were then sent in a procession to the church to /378/ circle the cross facing the court in front on their knees. The same ceremony took place before the small chapel, whose steps the children ascended on their knees. A sheep was sacrificed on this occasion, and the four corners of the cross's stand were sprinkled with its blood. The meat /of the sheep/ was consumed solely by the children.

Carnival Festival.

Carnival for the Čipaya Indian is the festival par excellence beside which all the others are only pious duties. At Carnival /Figure 36 appears here./ /379/ although he observes some rites his aim above all is to drink and dance until he falls down dead drunk. If a few bloody scuffles with the people of the other ayas are added to these amusements, his happiness is complete. Carnival is also the only heaven of activity for him, the only moment of the year in which his mind can rest with complacency and of which he thinks in terms of its sottishness and unconcern for the future. The prospect of being present at a festival which had been so much extoled was alone powerful enough to keep me in Chipaya behond the time I had set. I had, however, every reason to feel deceived, and the Čipaya themselves showed me their disappointment in a not very successful carnival. Good intentions were not lacking but the alcohol, the precious alcohol, and the no less precious coca. The crisis which elsewhere was tossing up Latin American presidents was depriving the Čipaya of their outlets for the export of their cheeses and condemning them to celebrate Carnival by diluting their alcohol with water.

[Text Continues on P. 110]

Campas--
Campa

/160 cont./

233 Those who prefer to reside in the village go to their [illegible] at more or less
234 close intervals to take a look at their sheep and pigs or to make their
● [234] houses. The watch over the flocks is usually entrusted to the chil-
[235] dren from the age of seven or eight. Their parents shift on them
the most engrossing work and from this obtain more leisure -- from
whence comes the ardent desire which all show to have numerous
progeny.

[232] Livestock is individual property. Each Indian has about 20
[233] sheep (ñiñi), an indefinite number of pigs (boᵛi), and several llamas
(wasia). Each family recognizes its animals by a special mark cut
in the ear.

[236] Each Indian has the right to let his flocks graze freely on
/161/ the pastures belonging to his niya (misery). No markers mark
the boundary, but the Indians know it perfectly and every animal
which crosses it is instantaneously slaughtered and eaten by the
members of the other niya. In such a case no claim is allowed.

231 The shepherds have dogs /pako/, middling in size, with
233 rather long hair and sharp teeth, to guard the flocks. These animals,
which are very attached to their masters, can be formidable. I
have seen one pursue a llama and kill it in the wink of an eye with-
out its astounded owner having time to intervene.

234 Sheep shearing (ᵛipiña) takes place at the same time for the
235 whole tribe. The Indians use blades cut out of some old tin can for
[240] this operation. When they have finished a festival is organized and
all return to the village, dancing and singing and quite tipsy.

233 Like all pastoral people the ᵛipaya are loath to consume the
234 meat of their livestock. They consent to this sacrifice only on the
occasion of a public or private festival when they may taste the
meat of the animals ritually slaughtered. Only the rich can from
time to time allow themselves the luxury of killing a beast of their
[231] flock. Even in this case the slaughter of a sheep or pig is accompanied
by a certain religious ceremony.

[i.e., to their "water houses" or estancias -- Analyst]

Residence--LAC 6-6 (1000-1011) 1938, 1936 SF24 Uru SF24
Caranga-
Chipaya

/[illegible]/

after mass on Palm Sunday."
It is not impossible that the
palm /palmas/ used of the
Chipaya corresponds to these "palms"
of the Quichua. Cf. Chávez
(Dr. Pastor), "Las Yaraquez."
Revista Universitaria. Cuzco,
eighth year. No. 28. September,
1918. p. 43.

[illegible] guardians of the house are worshiped with libations and fumigations.
They are also indispensable accessories for the magicians who al-
ways place them before themselves when they are going to make a
[illegible] prayer or a sacrifice to the demons. One must also not forget among
the objects used in worship the baked clay censers which are shaped
like a footed cup, and the small cupules for libations.

[illegible]

Division of Labor

	Men	Women	
House-building	+	-	
Straw rope	-	+	
Spinning	+	+	
Weaving	-	+	
Weaving with treadle loom	+	-	
Cooking	-	+	
[illegible] Livestock care	+	±	(preferably the children)
Cheese	-	+	
Milking of the sheep	-	+	
Shearing of the sheep	+	-	
Rope-making	+	-	

/205 cont./

same. Boredom and silence overwhelm the village. The children themselves share in this general sullenness: they never have fun, so to speak, and have no toys. The men watch over their sheep with a vague eye or stay squatting in their huts chewing coca or doing nothing. The women, if necessity forces them, weave some coarse material or occupy their leisure time by looking for fleas on each other or by having the innumerable small plaits of their hair made.

The Čipaya are nonetheless much more congenial and pleasant than their neighbors the Aymara. They do not have the morbid mistrust of strangers which many of the Bolivians have inherited from the Aymara. They are also not so stupidly grasping and stubborn as the latter. The Čipaya are, without doubt, of all the Indians on the altiplano the most pleasant and easygoing. In spite of this dismal apathy which I have just noted, they are capable of laughing, which rarely happens among the Aymara, at least in the presence of strangers. They know how to appear well-wishing, and my relations with them were almost always excellent. I had difficulty with only two Čipaya, who, in the middle of a festival insulted me /206/ liberally. Their attitude, due to their alcoholic excesses, was severely judged by those present. During all the ceremonies in which I took part, I was the object of all sorts of attentions, and they never forgot to offer me alcohol and coca. This generosity was all the more touching as the poor Čipaya pay a lot for these products and, as a result of the crisis, had only a very little. I often received presents of small cheeses which were given me as a sign of recognition for a service or advice. Sometimes these humble gifts were made without any hidden reason, simply out of friendliness.

I never had to complain of dishonesty among them, but I have reason to believe, however, that they are not so scrupulous when it is a question of the property of other members of the tribe. Several small facts removed all my illusions in this respect. Life in Chipaya is not idyllic. Jealousy rages there like an unleashed and malevolent devil. No Indian dared to sell me the objects which I acquired for my collections in broad daylight: all feared the unkind comments of those near them.